

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** John C. Wenger and Melvin Ginterich. **Associate Editors:** H. S. Bender, H. A. Brunk, J. C. Clemens, S. F. Coffman, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, J. B. Smith, and S. S. Wenger. Dues for regular membership (one dollar per year) or for sustaining membership (five dollars or more annually) may be sent to the treasurer of the Association, Ira D. Landis, Route 3, Lititz, Pennsylvania. Articles and news items may be addressed to either editor at Goshen, Indiana. **Office Editor:** Paul Erb.

Vol. X

JANUARY, 1949

No. 1

The Centennial Anniversary of John S. Coffman

October 15-17, 1948

HARRY A. BRUNK

For several years Byard Shank, of Mt. Crawford, Virginia, has been collecting material on the life of J. S. Coffman. When he called at the home of the writer on business last summer and incidentally stated that 1948 marks the one hundredth anniversary of the birth of John S. Coffman, I said immediately that we must have a centennial observance of some kind. We decided to contact Stanley Shenk, instructor of Mennonite Church history at the Eastern Mennonite College, about it. He was enthusiastic about having such a meeting. Our next step was to contact the church leaders of the Middle and Northern Districts of the Virginia Conference, and as a result a committee, composed of H. A. Brunk, Nellie Coffman, a niece of the late John S. Coffman, Byard Shank, Stanley Shenk, and J. Early Suter, was appointed to work out a program for the occasion. About the same time we contacted other members of the Coffman family about such a meeting. Members of the Goshen College faculty were asked to approve the plans and to aid in the work. The committee naturally felt that such a centennial observance should be held in the Shenandoah Valley of Virginia since Coffman was a native of Virginia and had spent more than half his life in the state.

A program was arranged for October 15-17, the sixteenth, a Saturday, being the birthday of the late John S. Coffman. At the opening session of the centennial, Byard Shank read a paper entitled, "A Short Sketch of His Life." The purpose of this sketch was to give the audience a general introduction to the life of John S. Coffman and the centennial observance. Barbara Coffman, a daughter of S. F. Coffman, of Vineland, Ontario, and a granddaughter of John S. Coffman, read home-life incidents from the John S. Coffman diaries. The last feature of the Friday evening program was a paper read by S. F. Coffman on the subject, "Father as I Knew Him."

On Saturday evening, H. S. Bender, Dean of the Seminary at Goshen College, Goshen, Indiana, spoke on the subject, "An Hour That Needed a Man." This discussion was followed by one by Stanley Shenk, of the Eastern Mennonite College faculty, entitled, "The Man That Responded to the Need." A special feature of the Saturday evening program was an

open forum on "John S. Coffman as I Knew Him." In this forum S. E. Allgyer, of West Liberty, Ohio, at the age of eighty-nine, a man of J. S. Coffman's own generation, spoke feelingly of his association with the late J. S. Coffman. J. D. Hartman, of Harrisonburg, Virginia, told the story of the first series of revival meetings held at Weaver's Church by J. S. Coffman in the late fall of 1888. C. D. Wenger, of Harrisonburg, spoke briefly.

In the Sunday morning service, Paul Erb, of Scottdale, Pennsylvania, the editor of the *Gospel Herald*, spoke on "John S. Coffman as a Writer." He was followed by H. S. Bender on the subject, "J. S. Coffman as a Personal Worker." A most significant part of the morning service was a sermon by S. F. Coffman on Galatians 2:20, a text that he had heard his father use a number of times.

In the Sunday afternoon session, H. S. spoke twice. His Sunday evening talk was placed here so that he could return to Goshen College in time for his Monday morning classes. The first topic of the afternoon session was "John S. Coffman as an Educator," by H. S. Bender. This was followed by "John S. Coffman as a Man of Prayer," by H. A. Brunk. The last talk of the afternoon was given by H. S. Bender on "His Challenge for the Future."

In the last session of the Centennial, on Sunday evening, Paul Erb spoke challengingly on the subject, "J. S. Coffman as an Evangelist." This was indeed a fitting subject for the closing session, for evangelism was the major emphasis of Coffman's life. The closing feature of the meeting was a presentation from the S. F. Coffman diaries, by S. F. Coffman, of "Closing Scenes" in the life of his father.

The writer, assisted by Richard Detweiler, the sponsor of the Mennonite Historical Fellowship of the Eastern Mennonite College, acted as moderator. J. Mark Stauffer served in the capacity of song leader. The theme song of the centennial was written by John S. Coffman—"O Weary Wanderer." John S. Coffman's own tune for his hymn, found in the Mennonite Hymnbook published in 1890, was used a number of times. This added a touch to the program that was much appreciated.

All the sessions of the centennial except one were held in the auditorium of the Eastern Mennonite College, Harrisonburg, Virginia. It was felt that more people from the community and the college could attend if the sessions were held here. One session—the Sunday morning session—was held at the Bank Church

General Catalogue of the Archives of the Mennonite Church

NELSON P. SPRINGER

The life of a church is the life of its people, more particularly of its leaders and those who hold official positions in its organizations, but also of each individual member. As the generations play their part and pass from the scene, leaving their work to younger generations, the records they leave behind them hold the story of the life of the church in their days. We call these records the Archives of the church.

Since General Conference took action in 1937 authorizing the Historical Committee to establish an official Church Archives, valuable materials have been collected in the depository in leased rooms in the basement of the Goshen College Memorial Library, Goshen, Indiana. Slowly the treasure is growing. It is a varied collection. There are official records of general and local organizations. There are diaries and personal records, reflecting the life of the times, or serving as primary sources for biographical studies of individuals. There are photographs. There are sermon outlines and manuscripts. The catalog which follows indicates the variety of materials which are included in our collection. A true conception of the nature of these materials, however, could only be given by a complete catalog of each individual item. And only the person who has handled these materials can truly feel the life which still flows through them—the visions and hopes, the joys and disappointments, the struggles, victories, and tragedies, and the personalities which have made the Mennonite Church what it has been and what it is today.

Along with this catalogue I would like to speak a word for the work of the Historical Committee. The co-operation of each individual member in the Mennonite Church is needed in their work. The materials which compose the Archives of the Mennonite Church have been placed there by individuals and families as well as by organizations. Yet, at times, a false sense of humility and, at other times, a lack of appreciation for materials of historical significance have worked against the efforts of the committee. House cleaning may be friend or foe of their work. If house cleaning reminds you that you have in your possession papers that you seldom touch from one house cleaning period to another which really are of the nature of the things in the catalog which

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CENTENNIAL . . . John S. Coffman
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near Dayton, Virginia. This meeting made the centennial a bit more realistic historically, for it was here that John S. Coffman was called to the ministry on July 18, 1875. It was also near the Bank Church, in a stream called Muddy Creek, that John S. Coffman at the age of sixteen sealed his vow with the Lord in water baptism.

Another interesting feature of the centennial was a visit to some of the Coffman homesteads in the valley. This tour was made under the able leadership and direction of S. F. Coffman. We went first to the birthplace of John S. Coffman, twelve miles south of Harrisonburg, near Burkettown, Virginia. The house on this farm, now more than a hundred years old, is still in a good state of preservation. We are not absolutely sure that John S. Coffman was born in this house, however. It is possible that he was born in a tenant house which stood near by and which is no longer standing. Another place of interest was the Weaver homestead, near Dale Enterprise, Virginia, now the home of Leonard Jones, where Bishop Samuel Coffman, the father of J. S. Coffman, lived at the time of the Civil War. It was here that J. S. Coffman brought joy and comfort when he returned from the North at the close of the war.

We also visited several places where John S. Coffman lived after his marriage to Elizabeth Heatwole in 1869. One was the S. M. Burkholder place, near Dale Enterprise, where S. F. Coffman was born. The house in which he was born is no longer standing. Its site, however, is easily located by a well which was placed near by. Another place was the approximate location of the buildings in which John S. Coffman lived at the time of his call to Elkhart, Indiana, in 1879. This place, located several miles northwest of Dayton, Virginia, is known in the Coffman family as "gravel hill," the name indicating that the land was not very productive.

Still another feature of the centennial celebration was the Coffman exhibit. This consisted in part of letters, diaries, and a Sunday-school lesson help manuscript, material loaned to the college from the Mennonite Archives at Goshen College through the kindness of H. S. Bender. In addition to the above, there was the large family Bible of the late Bishop Samuel Coffman and other materials contributed by Nellie Coffman, Mrs. Earl Grove, and Annie Heatwole, all members of the Coffman family.

The speeches of the centennial anniversary were recorded and will be published together in either the April or the July issue of *Christian Ministry*. It is the plan to hold the type from this number and use it to print separate reports of the centennial which may be purchased by interested parties.

Harrisonburg, Virginia.

A List of Scriptures Used in Amish Services

DANIEL B. SWARTZENDRUBER

The list of Scriptures given below is a translation from a German copy left by my father, Bishop Jacob F. Swartzendruber, of the Lower Deer Creek Amish Mennonite Church, Kalona, Iowa, and presents the Bible readings as they are followed by the Amish churches. It is interesting to note that only New Testament Scriptures are used and that two entire chapters are read in each service. The chapters, therefore, are given in pairs in this list. The year starts with the Christmas season. The first chapter is read with the congregation standing and the second is read during his discourse by the minister who has the major part in the service. The second chapter is referred to as "Die Nachgehende Schrift"—the Scripture that follows.

"Paul said, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works' (11 Tim. 3:16, 17). Therefore the following shall not be regarded as a rule from which one may not deviate but one may read between times other Scriptures as circumstances demand. The Christmas Scriptures are Luke 1 and 2. At the next service Matt. 2 and 3 are used, followed by Matt. 4 and 5: 6 and 7; 8 and 9, as time and circumstances call for. When communion services are not held on Easter, then one reads Matt. 26 and 27.

"In preparatory services Matt. 18 and 1 Cor. 5 are read. In connection with communion service, one reads Luke 22:1-32, 1 Cor. 10:1-24, 1 Cor. 11 verse 1 and then verse 17 to the end of the chapter, John 6:48 to the end of chapter, and John 13:1 to verse 17.

"In connection with baptismal services, or otherwise, and each time before the preparatory service it is fitting to speak of the new birth, and John 3 and Rom. 6 are read. Each time after the communion service, it is customary to speak of the glorious liberty the children of God enjoy in Christ Jesus, and in this service John 8 and Gal. 5 or Rom. 8 are used. Or one may speak of the steadfastness in faith and read Hebrews 12 and 13.

"The Pentecost Scriptures are Acts 1 and 2; 3 and 4; 5 and 6.

"The seedtime Scriptures are Matt. 12 and John 15. The harvesttime Scriptures are John 4 and Rev. 14. The ingathering Scriptures are Luke 12 and 13; 14 and 16; 17 and 18; 19 and Rom. 12 or Eph. 4.

"The following are known as the between-Scriptures and can be used anywhere between the others wherever it is convenient to do so: John 14 and Eph. 4 or 6; John 14 and 1 Thess. 5; John 16 and 17; or John 17 and 1 Cor. 13; 1 John 1 and 2; 1 John 3 and 4; 1 Peter 1 and 2; 1 Peter 3 and 4; Mark 7 and Eph. 6. Toward the end of the year one preaches

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An Old Church Letter

MELVIN GINGERICH

The first man to be ordained bishop of the Amish Church in the Johnson-Washington counties, Iowa, settlement was Jacob Schwarzenruber, who came to America in 1833. The ordination to that office occurred in Iowa in 1853, approximately two years after he had moved to that state from Maryland. The following ministers in the Mennonite church are direct descendants of Bishop Schwarzenruber: S. C. Yoder, Simon Gingerich, A. Lloyd Swartzendruber, Amos Gingerich, George Reber, Joseph Reber, Fred Gingerich, J. C. Gingerich, Fred J. Gingerich, Leroy Gingerich, Elmer G. Swartzendruber, and Alva Swartzendruber. The Gingerichs in the above list are also all descendants of the John Gingerich who signed his name to the church letter. Bishop Schwarzenruber's life and work are given in some detail in the July, 1946, *Mennonite Quarterly Review*. The original copy of the church letter is in the possession of Daniel B. Swartzendruber, a great-grandson, who furnished the copy and the free translation below.

Gnade Friede und Barmhertzigkeit
Wünschen wir allen Dienern und Ältesten der Gemeinthe Gottes Beynebst Eimen brüderlichen Grusz an alle die genigen Mit brüdern den dieses schrieben Möchte zu hand Komen thun wir dieses su wiesch dasz dieser Jacob schwartzendruber und seine Ehe Frau Barbara und seine beide Stif Söne, nemlich Jacob Güngerich, und Daniel Güngerich alle 4 bey unser gemeinte als liebe brüther und schwester sind, aber sonderlich ist dieses noch an zu merken dasz dem Vatter der dienst zum buch auf Erlegt ist und dieses schrieben als Ein zeugniss Ihm gegeben ist Nemlich dasz ihm weiters nichts kan zu last gelegt werten & Eis solches ist Von Aiehr als Eldeste diener Daniel Schlabach gegeben Nieder bisheim d 10 april 1833. Diener zum buch Johannes Güngerich Nit bis.

Grace, Peace, and Mercy we wish to all ministers and elders of the church of God together with a brotherly greeting to all fellow brethren in whose hands this writing may come. We herewith certify that this Jacob Schwarzenruber and his wife Barbara and his two stepsons, namely, Jacob Guengerich and Daniel Guengerich, all four are members of our church as dear brethren and sister. But especially is this to be mentioned that to the father is entrusted the ministry of the Word and this writing is given him as a testimony, so that nothing can be laid in his way and this is given by me as elder.

Daniel Schlabach, Nieder Bisheim,
April 10, 1833

Minister John Gingerich, Nit bis.

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GENERAL CATALOGUE

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follows, why don't you send them to the Mennonite Archives, c/o Goshen College, Goshen, Indiana? Please don't do that other thing which has happened so frequently—shovel these things into the furnace. Many an irreplaceable document has thus gone up in smoke. It might be a safe rule to say that if you are in doubt as to the historical value of any papers you might have, you should let the archivist decide. And even if you aren't tempted to destroy them, there are many arguments in favor of depositing them in the Archives. The Mennonite Church Archives are located in a fireproof building, where they are guarded against the danger of fire and the deteriorating qualities of light, heat, and dirt. There they are preserved from the eyes of the merely curious and kept available for the study of those who will treat them with respect and appreciation. Part of the collection is owned by the Historical Committee. Other parts are deposited there by organizations such as the Mennonite Board of Missions and Charities and the Mennonite Central Committee. The following catalog is a general index of materials now on deposit.

AMERICAN FRIENDS PEACE MATERIAL

Amish-Mennonite Schism in Switzerland, 1693
—Letters and Narrative

Bally, Yost, Release from Bavarian Army, 1825
Bender, D. H., Collection (7 boxes plus charts)
Bible Conference Charts
Bible Conference Records
Class Lecture Notes
Diaries, 1899-1943
Essays
Marriage Records
Sermon Outlines
Sermon Records
Beutler, Jacob—2 letters, ca. 1876
Bowman, Samuel S.
Record of places visited and visitors in his home, 1903-1922

Sunday School and Church Collections, Kitchener, Ontario, 1906-1920
Weather Records, 1903-1923
Other Memoranda

Brubaker, Jacob, Copy Book

Brunk, John D.
Correspondence Lessons, 1893
Music Manuscripts
Other Records

Burkholder, Oscar, and Melvin Gingerich
Material on Mennonites in Iowa

Church Hymnal, Correspondence and Materials in Preparation of—ca. 1915-1925
Church of the Brethren Peace Materials
Civilian Bond Record, Provident Trust Company, Sheets 1-155

C.P.S. Printed Forms, etc.
Clemens, George W., Copy and Account Book
Clemmer, A. G., World War I Materials
Coffman, J. S.
Diaries

File Concerning Evangelistic Work
Commission for Christian Education and Young People's Work

Metzler, A. J., Correspondence
Minutes
Minutes of Committees
Reports

Conference Reports, Constitutions, Disciplines, Calendars of Appointment, Programs, etc.

General District

Conservative A.M.
Diener Versammlung
Eastern A.M.
Indiana A.M.
Ontario A.M.
Western District A.M.
Eastern District General Conference Mennonites (1847-1902)

African Mennonite Mission
Alberta-Saskatchewan Mennonite
Argentina Mennonite
Dakota-Montana Mennonite
Franconia Mennonite

Illinois Mennonite
Independent Mennonite Congregations
India Mennonite
Indiana-Michigan Mennonite
Iowa-Missouri Mennonite
Iowa-Nebraska Mennonite
Kansas-Nebraska Mennonite
Lancaster Mennonite
Missouri-Kansas Mennonite
Nebraska-Minnesota Mennonite (German)
North Central Mennonite
Ohio Mennonite & Eastern A.M.
Ohio Mennonite Christian Workers' Conference
Ontario Mennonite
Pacific Coast Mennonite
South Central Mennonite
Southwestern Pennsylvania Mennonite
Virginia Mennonite
Washington County, Md., and Franklin County, Pa., Mennonite
Old Order (Wisler) Mennonites
Old Order Amish Mennonites
Conscientious Objectors in World War I

Eastern Mennonite School Constitution and Act of Incorporation, 1903
Elkhart Institute Collection

Class Lists
Library Records
Literary Society Records
Mailing Lists
Programs
Shareholders' Certificates
Treasurer's Report
Tuition Register

Frey, E. L., World War I Correspondence

Frey, J. C., World War I Correspondence

Funk, John F., Collection (120 boxes)

Arithmetic Workbooks

Articles in Manuscript

Articles in Manuscript, Incomplete

Autobiographical Materials

Autobiography, 1835-1930

Austell Improvement Company Documents

Bible Society Records (American and Elkhart)

Biographies and Autobiographies of Others

Book Lists

Catalog of Personal Library (incomplete)

Census of Mennonites, 1895-1900

Church and Sunday School Hymnal, Record of Sales

Church Memoranda

Clippings

Constitution of Bible Christian Society (Children's Organization)

Correspondence, 1854-1924

Diaries, 1852-1920

Diary Excerpts

Family History Correspondence and Memoranda, 1890-1894

Family Histories

Financial Records

Fritz, Jacob, Estate

Funk, Mrs. J. F., Personal Letters, 1857-1912

Funk, Phoebe and Martha, Correspondence

Funk and Kolb (A. B.), Leases and Deeds

Herald of Truth Materials in Manuscript (Articles, Poetry, Obituaries)

Historical Manuscripts (evidently for a book on Mennonite History)

Legal Papers

Members of Goshen College Congregation, 1903-1914

Memoranda, General

Memoranda of Various Conferences

Memoranda of John F. Funk Memorial Service

Mennonite Publishing Company

Bonds

Bonds, Canceled

Book Orders, 1925-28

Financial Records

Inventory

Legal Papers

Letter Books, 1879-1914

Manuscripts about the Company

Miscellaneous Printed Items

Pay Roll

Printing Plates

Proxies for Annual Meetings

Record of Shares of Stock

Reports of Shares of Stock

Subscription Lists

Young People's Paper Materials

Minutes of Young People's Paper Association

Photographs and Name Cards

School Teaching Records

Sermon Outlines

Sermons

Sunday School Records

Elkhart S.S. Library

Elkhart S.S. Teachers

Milwaukee Depot Mission (Chicago) S.S., 1862

S.S. Superintendents, Mennonite

S.S. Teachers in Alabama, Indiana, Nebraska, and Ohio

Tracts and Clippings

Translations of Peter Burkholder's "Eine Verhandlung von der Aeusserlichen Wasser-Taufe"

Gehman, Benedic, Deed of Land to John Sautler, 1760

General Problems Committee Questionnaires to Presidents and Deans of Church Schools, 1933

General Sunday School Committee

Metzler, A. J., Correspondence

Minutes, 1915-

Goshen College Materials

Athletic Association Records

Building Account Books

Class of 1904 Minute Book

Clippings

Deutsche Verein Records

Library Correspondence, H. S. Bender, Libr., 1924-1928

Literary Society Records

Adelphian

Aletheian

Aurora

Avon

Ciceronian

C.M.A.

Elkhart and Goshen Literary Society Membership Lists, 1896-1926

Emersonian

Homerian

Philomathian

Vesperian

Mennonian Chorus Club Records

Mennonite Historical Society Minutes

Oratorical Association Minutes

Pamphlets

Philharmonic Society Minutes

Student Volunteer Band Records

Tennis Association Records, 1906

Treasurer's Reports

Goshen College Congregation Minutes, 1904-1924

Goshen College Congregation Young People's Meeting Minutes, 1912-1920

Greider, Martin, letter to Christian Greider, October 18, 1840

Guengerich, S. D., Collection (not filed)

Address List

Autograph Album

Correspondence

Deer Creek Mills Dairy Association Records

Diaries

Diaries of Daniel P. Guengerich

Farm Records

German School Association Treasurer's Book (Johnson County, Iowa, founded 1890)

German School Class Records

Manuscripts of "Forms of Prayer" and "Katechismus"

Personal Financial Records

Photographs

Preparation of "Unpartheische Liedersammlung," 1891

Settlers' List, Johnson County, Iowa

Sunday School Records

Hartzler, J. E., to Mennonite Board of Missions and Charities, urging location of Mission Board Home in Goshen, Indiana, 1914

Hartzler, J. S.

South America Matters, ca. 1908

World War I Correspondence, 1918-1926

Herold der Wahrheit Proofs, February 15, 1916

Herring, Dr. William, Diary, 1873-74

Hershey, T. K., Trip to South America, 1918

Home and Foreign Relief Committee, 1897-1901

Financial Records and Papers

Orphans' Fund Book

Secretary's Records (A. C. Kolb)

Horsch, John, Collection (29 boxes) (not filed)

Clippings (indexed)

Correspondence

History of Waldenses

Manuscripts of Articles and Books

Notebooks and Memoranda

Jutzi, George, to Christian Miller, 1843

Kaufman, Daniel, Collection

Correspondence, 1920-42

Hymn Lists for Church Hymnal

Mennonite General Conference Transcripts, 1935

"Mennonites in World War" Committee Papers

Publishing Committee of Mennonite Publication Board Correspondence, 1908-1914

Kolb, Tobias and Magdalena, Correspondence, 1840-1881

Kratz, Jacob, Copy Book and Arithmetic Work-book

Kratz, Valentine, Arithmetic Workbooks

Kriebel Letters, 1833-1841

Kropp, B., Day Book, Ontario, 1833- (including Baptism Records)

Kurtz, Joseph, Correspondence, 1834-1838

Lambert, George, Correspondence from India during Famine, 1897

Lehman, D. A., Clippings and Memoranda

Litwiller, Nelson, Class Notes

Loucks, Aaron, and J. S. Hartzler

Correspondence, 1918-1919

Printed Materials

Questionnaires to Conference

McManus, S. B., Young People's Paper Materials

Martin, Henry, Correspondence, 1819-1855

Masontown Mennonite Church Historical Data
Mast, C. Z., Correspondence, 1931
Mennonite Aid Plan
Mennonite Board of Missions and Charities
Materials (deposited, 1942)
Correspondence, 1908, 1909, 1911-1934
Official Reports, 1906-1939
Quarter Investment Fund, 1935-1938
Mennonite Central Committee Materials (deposited, 1941)

American Mennonite Relief Food Remittance
Audits, 1928, 1930
Bender, H. S., Germany Records, 1930
Bender, H. S., Bills and Correspondence for
Mennonite Immigrants to South America
Canceled Checks and Bank Books, 1920-28
Check Stubs, 1928-34
Constantinople Mennonite Home Records
Corporation Paraguaya Records and Official Papers

Correspondence, 1918-1935
Disaster Relief Committee, 1921
Disaster Relief Unit, Lutheran Questionnaires, 1920-21
Harbin Refugees, 1928
Kratz, Clayton, Materials
Miller, O. O., Materials
Clippings
Correspondence, 1922-1931
Diary of Trip into Mennonite Communities, South Russia, 1920
"Feeding the Hungry" Manuscripts and Proof Sheets
Russian Immigration Correspondence, 1921

Mennonite Relief Unit
Constantinople
Constantinople, Yenikeny Home
South Russia
Photographs
Mumaw, Levi H., Materials
Checks Written, 1921-1926
Clothing Shipments Records
Russian Relief Correspondence, 1921-1938
Photographs, Immigrant Groups
Photographs, Miscellaneous
Russian Relief Materials
Applications for Russian Relief Work
Correspondence, 1922-29
Financial Records, 1921-23
Financial Reports, 1920-28
Moscow-Constantinople Records and Reports

Miscellaneous
Unruh, B. H., Correspondence, 1930
Unruh, B. H., Reports, 1930-35
Mennonite Evangelizing Board, Minutes of 1892 Meeting

Mennonite Mutual Aid
Mennonite Peace Problems Committee
Miller, O. O., Correspondence, 1925-35
Miller, O. O., Manuscripts of Articles and Addresses
Minutes (incomplete)
Peace Team Records, 1948
Reports

Mennonite Relief Commission Financial Records, 1922-1928
Armenian Relief, 1918-1925
Mennonite Relief Committee Records
Mennonite Relief Committee, John L. Horst
Correspondence, 1938-1939

Menach, J. B., Conference Minutes (Franconia)
Migrations of Mennonites, Manuscripts on
Miller, O. O., Missionary Messenger Affairs, 1925-1926
Mininger, J. D., Correspondence, 1915-1940 (33 boxes)

Near East Relief, 1919-1922
Derstine, Wm. A., Correspondence
Derstine, Wm. A., Diary
Herzler, Silas, Diary
Warye, John, Diary
Nonresistance, Pamphlets on
North, G. W., Record Books, ca. 1903-1923

Oratorio Association Records
Over, Noah, Collection
Articles in Manuscript
Class Lecture Notes
Correspondence, 1924-1930
Outlines
Registration in Bible School

Paden, Grace, Patent for 120 acres in Lancaster County, 1738
Petition Against Military Service to Pennsylvania Colonial Assembly, 1775
Plank, David, Correspondence, 1898-1911, and other papers, including Colonial Pennsylvania deeds

Programs of Bible Conferences, Sunday School Meetings, etc.
Risser, Johann, Correspondence, 1835-1865
Schwartzendruber, Jacob, Collection
Amish Church Letter
Amish Manual for Baptism, Communion, Marriage, etc.
Amish Ministers' Letters on Various Problems
Amish Service Records
Conference Reports (European and American)

A Communication

851 E. Orange St.,
Lancaster, Pa.
January 24, 1948.

My dear Mr. Gingerich:

Your item in the January issue of the Bulletin on the origin of the term "Old Mennonites" has prompted me to address this letter to you, giving another plausible reason for the use of the term "old" as applied to certain Mennonite members.

Early Court records in Lancaster refer to some of the Mennonite congregations then existing in Lancaster County, as the "Society of Menists," and no doubt the pioneer Mennonites in Pennsylvania were all of the same doctrinal opinion.

With the increases in population, differences of opinion began to develop among the Mennonites. For instance, Francis Herr, son of the Mennonite minister, John Herr, of the Strasburg (Pa.) congregation, about the year 1780, began to voice his opinion that he felt the church was departing from a straight and narrow path, according to his conception of the Gospel.

He almost persuaded his minister father to his own ideas and the situation became so serious that a meeting of bishops, ministers, and deacons was held at the Lampeter Meetinghouse (now Mellinger Church) in 1785 to discuss and settle the matter.

As a result of this meeting, Francis Herr left the Mennonite Church. Other members who had their own doubts and grievances, fancied or real, supported Francis and became followers of his, but during the life of Francis they had no church organization. After the death of Francis, Jan. 2, 1810, his son, John Herr, became the leader of the dissenters, and finally, on May 30, 1812, the *Reformed* Mennonite Church was officially organized.

Shank, J. W., Papers
Shoemaker, J. S., diaries (file incomplete)
Shoemaker, J. S., and J. S. Hartzler, World
Missionary Conference Scrapbook, 1910
Smith, Margaret, Diary, 1881-1895
Steinman, Christian, Correspondence, 1820-1852

Steiner, M. S., Correspondence, 1890-1893
Sunday Schools
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ized, near the then village of Strasburg, Pa.

While this group named themselves "Reformed" Mennonites, the popular term used to denote them was the "New" Mennonites, or as some derisively named them "New Lights." To distinguish the regular Mennonites from the "New," it became common usage to say "Old" Mennonites when referring to Mennonites generally.

My great-grandfather, Johannes Grieder (John Krieder), was minister at Mellinger Church for 35 years, having been ordained the same year that the Reformed Mennonites organized their church.

Most sincerely,

Amos K. Stauffer.

The Mellinger Meetinghouse

M. G. Weaver in his *Mennonites of Lancaster Conference* presented interesting material concerning the Mellinger Meetinghouse, the building of which Amos K. Stauffer speaks in the communication above. There have been four meetinghouses on the present site, as well as an enlargement of one of the buildings. The present building, 70 by 110 feet, with basement has a seating capacity of over one thousand. Among the Lancaster Conference churches, it is second only to Weaverland in size, but has a larger membership than Weaverland, with 609 in 1948. Located three miles east of Lancaster on the Lincoln Highway, it attracts the interest of many tourists. Of interest in the light of Amos K. Stauffer's comment on the use of the term "Old Mennonite" are the three inscriptions below which are found on three different but adjacent stone blocks embedded in the wall above the front entrance of Mellinger's Meetinghouse.

Rebuilt 1914

Old Mennonite
Church

Built A. D. 1894
To God be all the Praise

Lampeter M. Meeting
House Built
A. D. 1767

—M. G.

SCRIPTURES USED IN AMISH SERVICES

(Continued from page 2)

concerning the end of the world and reads Matt. 24 and 25.

"At the marriage service is read Matt. 19:1-11 and I Cor. 7; also Eph. 5:15 to the end of the chapter.

"When reinstating a fallen member read Luke 15 or part thereof or II Cor. 2:1-11."

Kalona, Iowa.

